from one another,—and so as it were the ana-grammatical transposition of them in the universe. That soul and life, that is now fled and gone from a lifeless carcass, is only a loss to that particular body or compages of matter, which by means thereof is now disanimated; but it is no loss to the whole, it being but transposed in the universe, and lodged somewhere else.

xxxi. It is also further evident, that this same principle, which thus led the ancients to hold the soul's immortality, or its future permanency after death, must needs determine them likewise to maintain its TrpovVap&c, or pre-existence, and consequently its /xercvcrcu/xctTraxnc, or transmigration. For that which did pre-exist before the generation of any animal, and was then somewhere else, must needs transmigrate into the body of that animal where now it is. But as for that other transmigration of human souls into the bodies of brutes, though it cannot be denied but that many of these ancients admitted it also, yet Timaeus Locrus,* and divers others of the Pythagoreans, rejected it, any otherwise than as it might be taken for an allegorical description of that beastly transformation that is made of men's souls by vice. Aristotle tells us again,[b] agreeably to what was declared before, *on* juaAwra <£o|3cxufi£vot SiereXrjcrav *ol* Tra-Xatoi ro e/c ^77§evoe *yivsvOai n* TrpouTrap^ovroc* that .the ancient philosophers were afraid of nothing more than this one thing, that any thing should be made out of nothing pre-existent:—and therefore they must needs conclude, that the souls of all

* De Anima Mundi et Na'ura, inter Scripiores Mythologicos a Tho.
editos, p. 566. [b] De Generatione et Corruption, lib', i, cap! iii, p. 704. torn. I opcr.